NAVY CHAPLAINS BULLETIN

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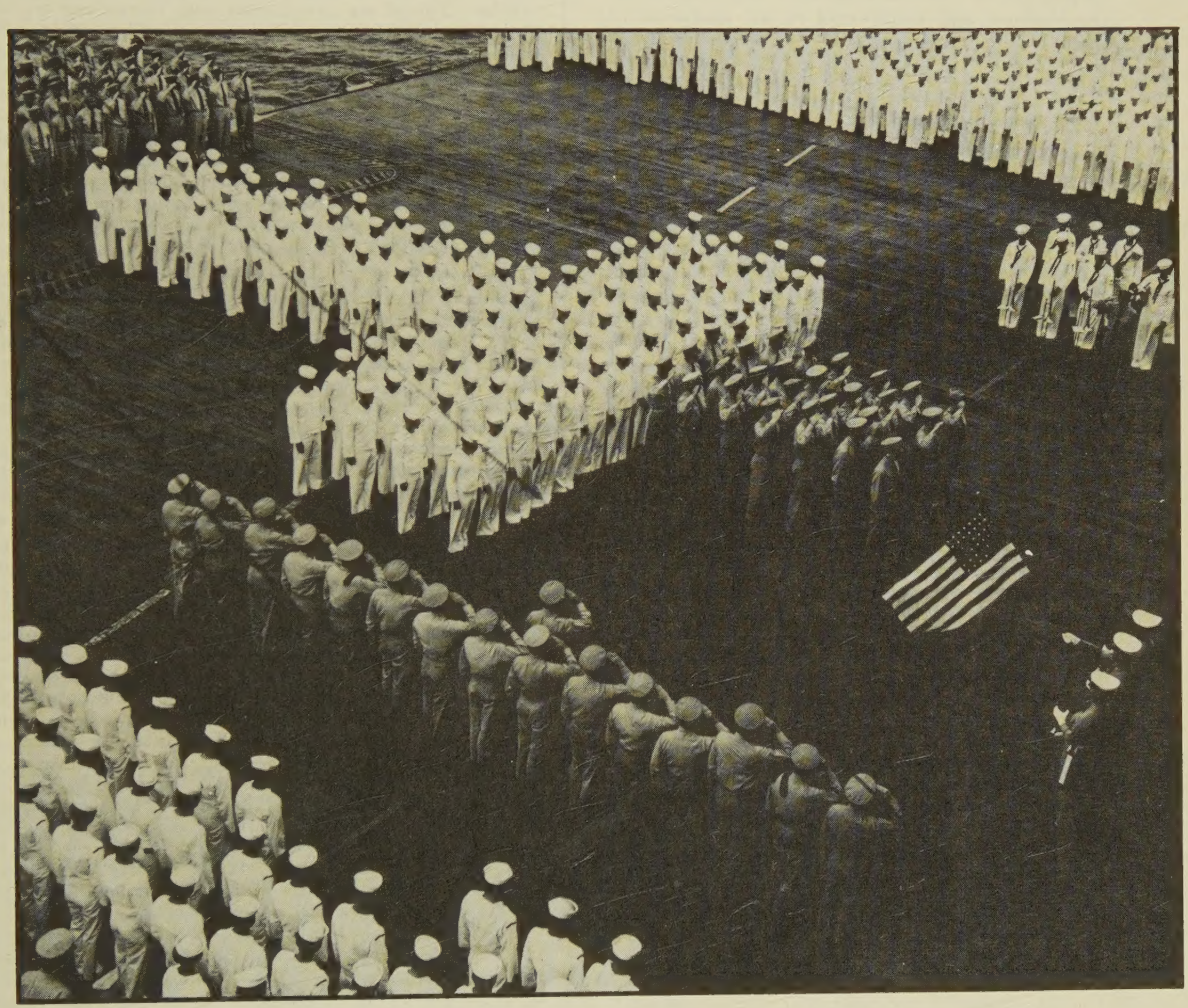
WINTER 1961-1962



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WINTER 1961-1962

NAVY CHAPLAINS BULLETIN

Published quarterly by the Chaplains Division, Bureau of Naval Personnel, as a source of information and inspiration to all Navy Chaplains.

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Chief of Chaplains
RADM G. A. Rosso

As we stand on the threshold of another year, we look back over the accomplishments of the past 12 months. Because we have been so close to our daily tasks our review of them may be tinged with a myopic vision. Yet, if we are honest with ourselves we will have to admit that we could have done better in many instances. The attendance at the divine services we conducted increased during the year because we were more devotional in the sanctuary and prepared our sermons with more care. This is good. Our Sunday School and Catechism Classes had a larger enrollment because we paid particular attention to the subject matter. This is also good. Our pastoral visitations were more numerous and brought a great deal of satisfaction, not to mention consolation, to us and those we visited. This, too, is good.

The question is, what more could we have accomplished? Or what can we place on our schedule for the New Year, and by the grace of God carry into effect? It is of little value to formulate plans that will prove impossible and be dropped along the path of the New Year. The motive should not be a time of the year, but the desire to please God. When a wise man prepares for a long and arduous journey, he does not clutter himself with things which he may not be able to carry far, and which he will have to discard along the route. He will carefully plan to take only what his strength will allow him to carry.

Whether we plan to accomplish greater things for the glory of God or whether we do not, we are about to face another year. At the moment it is a secret book on the pages of which lies what no one but God knows. The book of next year is Almighty God's present to us. Every page in it is another day, given to us in order that we may fulfill the purpose of our life as chaplains in the United States Navy. It can be for us either a calendar or a diary, out of which each day is torn when it ends and dropped into the waste paper basket, or in which we can record the things we have accomplished in the Lord's vineyard. What we make of the New Year will depend, to a large extent, upon ourselves. If we approach it with a truly God-like spirit, we will have a spirit of gratitude, first of all to God, for the opportunity He offers us to accomplish greater things for His kingdom. We will have a sense of gratitude toward all those who made the past 12 months more livable for us and who, by their patience, sympathy and understanding, made the going less rough. We will say a special prayer of thanks for those who are near and dear to us, thanks that will be shown by a more loyal service of God, and a kinder treatment of our fellow-man which will help to make this year a more blessed and happier one.

George A. Rosso

THE MINISTRY to the MODERN MILITARY MAN

The first part of this article under title of "The Church and the Modern Military Man" appeared in Fall 1961 issue of Navy Chaplains Bulletin.

By Chaplain George W. Fulfer, USN

In concluding Part I of this article in the last issue of the Bulletin it was stated that our present day must stand trial for its culpability in favoring the moralistic veneer of respectability in modern respectability's most crass definition. In consideration of this point, our national school system has played a dramtic role in the transition.

While the bickerings of the various religious bodies charge sectarianism against anything that faintly resembles Christian teachings in public schools, the atheists and agnostics are having a field day propagating their own brand of religion.

As Williard Sperry sees it in Religion in the Post-War World: "Moreover, there seems to be no prohibition against supporting Professorships of Oriental lore, whose specialty may be Buddhism or some other religious faith of the Ancient East...A sincere Christian or a Jew has in this sense a legitimate complaint against an educational institution which omits from an all-embracing curriculum that religious faith which he thinks the greatest thing in life, and certainly one of the potent forces in shaping education."

However, let it be said that when institutions of learning open the vistas of rich human traditions and give guidance to a lifetime of continued learning they are essential instruments in the hands of society for the edification of humanity. But when negative philosophies are favored, the scholastic approach must be re-evaluated. The church cannot afford to sit around while a handful of pagans drive God out of the public schools.

This over-emphasis on certain subjects often leads many, who have presumably been grounded in religious faith, to almost anxiously drop their previous teachings and accept the well-prepared, well-modulated negativisms. The supposition being that absolute standards of conduct are very unsophisticated held only by simple people who do not know what the score is. Divine imperatives are interpreted as indiscernible nonsense expressing some vague hope of weaklings who have created a crutch out of the illusion they call God.

Such influence, when projected to the Oriental or European side of the 180th in a young military man may lead him to build altars to many weird and enticing fancies. Great concern is shown over his physical well-being but little about his moral and spiritual condition. Worse still, the ability to display an unstained social disease record is too often the criterion for adequate citizenship. Some leaders encourage their men to have flings because they have learned upon "competent" authority that belief in absolute standards is mentally unhealthy, and will at the least lead to difficulty in adjusting to society because of a distorted personality, and at the most will lead to a mental breakdown.

Such patterns of thinking are vicious deterrents to honest and sincere search for truth, which thought within itself is very disturbing indeed.

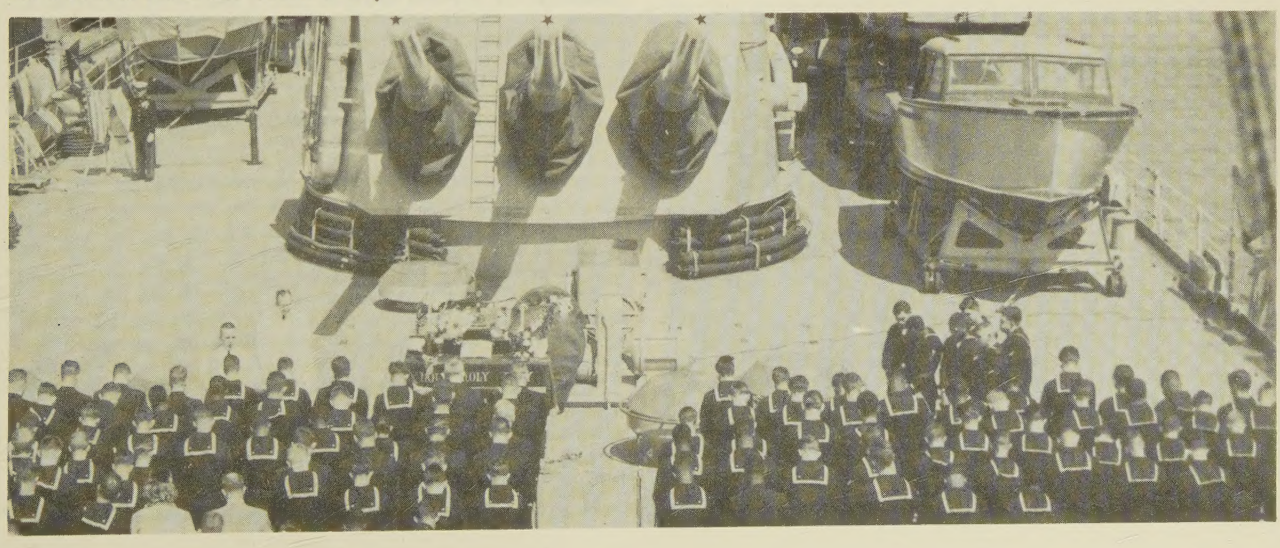
But what is more disquieting, is the eagerness with which these young people become converts to the philosophy of nothingness. What is the meaning of this mass suicidal tendency? Is the personal religion of the past so superficial and latent that it has no vital connection with life in a supersonic, nuclear age?

Are the principles of the Ten Commandments and the Sermon on the Mount hangovers from the ancient past that have no coherence or credence in the unstable present or the uncertain future?

The charge that much current preaching in the name of Christianity guarantees a cure for all the infinitesimal ills of human behavior is all too true, but the authentic doctrines of the church that propound the eternal certainties of God can never halt man's search for truth but will give unfailing direction to his march.

The modern mind has been freed from the fear of demons and hell-fire, but the fear of lost identity has suddenly loomed larger than all the demons and more terrifying than the pits of eternal hell. Liberal policies in the vital matters of life have spawned the fear that Paul Tillich calls "nonbeing."

Man refused to live with God, but now he has discov-



ered that he can't live with himself. Doctors' offices are filled with confused people with disintegrated personalities who are sick in mind, spirit and body. The fear of eternal punishment is being replaced by the fear of inner conflicts, tensions, breakdowns and guilt. A spiritual uneasiness is creeping over our land.

The voice of a prophet of twenty years ago, Henry C. Link, is applicable to the current trend: "The doctrine of the liberal mind is a dogma of education which is as mystical and irrational as any dogma of the church ever was...Liberalism, as I have seen it in so many cases, is the result of an indiscriminate releasing of a person from the traditions and restraints of the past without substituting an adequate set of restraints or ideals for the future."

Parental Responsibility

But to imply that the attack on the church that gives the young ones articulate means of breaking with what they consider the untenable doctrines of the church, the old-fashioned ideas of their parents, and the antique politics of the state is the primary fault of the school is to be grossly unfair. The beginnings of such thought patterns take place long before school days.

Many parents have long tried to soothe their consciences with the uneasy feeling that rebellion against church and parents and state is an inherent quality in each human being that comes to light as one develops into a responsible individual. They wouldn't believe it if they were told that they were responsible for planting the seed of decadent actions in the minds of their offspring long before they can walk.

The Overstreets write: "Every human being is born into certain memberships and is tacitly rated by his membership in these long before he has any chance to earn an individual rating. He comes into the world, not just himself, but as a new additon to groups that are already there – family, economic group, race — and that already have one kind of standing or another within the environment where he is to get his first conditioning."

In this environment, many adults of the Christian world have long ceased to insist upon the sacredness of the sacred. They give lip service to things which they themselves do not really believe, not realizing that lip service may be ultimately more disastrous than no service.

They teach their children to say cute little prayers and then shuttle them off to bed without feeling any need whatever of prostrating themselves before the Almighty to sue for his grace, mercy, strength and guidance.

Why should they? They have all they need or want, and who do you suppose got it all? Why they did, of course, with their own two little hands.

Serious Shortcomings

If they insist at all, they insist that their children get up on Sunday morning and trot off to Sunday School even when they themselves are too hungover to hang their heads over the side of the bed, much less get up to go with them and show them by prime example that they really do believe that what those "goody-goody" teachers are doing down there is more than just a glorified baby-sitting job.

However, they usually insist upon the ruinous principle of not sending them to Sunday School or religious instruction classes until they are old enough to know what it is all about. Then it is too late — much too late! They fail, sometimes consciously refuse, to exemplify their teaching in the fields of morals and religion, and some of them have the audacity to openly criticize their children when they see them practicing their own sins.

Debunking the role of the righteous has replaced the sport of killing Christians in the ancient amphitheater, and when the missioners of mockery vocalize their derision, these same parents render their polite little "ha-ha." They are afraid if they don't they will bring the ire of some unintelligible deity down on their heads, or at least the ire of the almost indispensable society of the keepers of children. The lesser of two evils being the loss of the baby-sitters because they cannot bear the expense of humiliation at the hands of the pseudo-sophisticated intellectuals.

They are much more frightened of being called religious than of actually being religious. The psychological problem, the fear of being ridiculed for having religious convictions, has immense spiritual implications.

A Sanctuary For Sinners

The sequel to this spiritual cowardice crops up sometime later in a young military son who cries himself to sleep every night because of his inability to accomplish the tasks required by his leaders. Often the simple jobs seem antagonizingly insurmountable. He does not lament his lack of knowledge but curses his failure of will. He longs to do an acceptable job, but he is powerless to remove this carefully planted psychological block.

Conceivably the block can be removed by lengthy psychiatric treatment, but if such were available the spiritual problem remains, not just for him personally but for us nationally. And it remains forever within the realm of the church's ministry. The chaplain's gentle push in the direction of dependence upon God and confidence in himself is often met with a wild look and a nervous attempt to escape what just might be a solution to his problem. A boy has stepped into a man's world to do a man's job, and in addition to this dilemna, he is a product of an anxious age. They have crucified his God and his self-confidence, and he knows not where they laid them. They have destroyed his courage to face life.

Or it may appear in a son who says loudly enough that his shipmates can hear him, "No sir, Chaplain, I don't go to church. Why sir, the roof might fall in if I did. I know I am a sinner, but there is one thing I am not — I am not a hypocrite."

To his deluded mind, the sins of drunkenness and debauchery that rob him of his health and bids for the money his family desperately needs for the barest necessities — sins that destroy not one life but many — are very reasonable and acceptable. He feels that they are expected by his buddies and will most surely be overlooked by God.

But no sir, not the sin of hypocrisy, which while never insignificant, can hardly be called a sin in comparison with those in which he most frequently participates. The choice of sins so stark that they sometimes shock even the most seasoned among us in preference to a sin which

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Historical Display

An historical display of materials pertinent to the ministry and traditions of Navy Chaplains, to be housed at the Chaplains Indoctrination School, has been proposed. The Chief of Chaplains approves this innovation and requests the cooperation of chaplains who may have items suitable for the collection. It is believed that many chaplains have pictures, war mementos and items of ecclesiastical gear that may be of historic interest. A central repository for such materials is a fine suggestion. Each item will receive proper acknowledgement. Chaplains may either contribute materials or send them to the repository on a loan basis. Should questions arise in the chaplain's mind regarding the suitability of any item, inquiry can be made directly to the Officer in Charge, Chaplains Indoctrination School, U.S. Naval Schools Command, Newport, Rhode Island, or to the Chief of Chaplains (Pers J11), Chaplains Division, Department of the Navy, Washington 25, D.C.

They Serve While They Train

Chaplain S. D. Chambers, USNR

Admiral George Anderson, Chief of Naval Operations recently wrote: "During the past six years ..... the greatest transition in the history of our Navy has taken place. This transition has resulted in the introduction into our fleets of nuclear submarines, supersonic aircraft, ballistic missiles, vastly improved radar and sonar equipment, guided missiles, and an almost dizzying array of other items resulting from these amazing technological advances."

Of the 1351 Navy Chaplains in the Inactive Reserve, more than one-half were commissioned and indoctrinated in the Navy prior to "the past six years" and "the dizzying array of other items" in today's push-button military. The nuclear, the supersonic, the ballistic are all innovations in a constantly changing Navy environment known only by words and pictures. While the above, moreover, are the more impressive changes taking place in this atomic age, they are symptomatic of the constant flux in all phases of the Naval Establishment.

Consequently, for the Reserve chaplain to maintain as contemporary his knowledge of the service, continual study and identity with the naval community are required. Some, naturally, attend to this more assiduously than others. But in performing his Inactive Reserve training the chaplain is offering a contribution to the moral and spiritual welfare of our Navy and Marine Corps that is often overlooked.

There are three primary ways in which the Reserve Chaplain keeps abreast of Navy life. In most instances, he trains and serves at the same time.

Attendance at Seminars

This month 75 Reserve chaplains who have not yet served on active duty as chaplains nor attended Chaplain School will have opportunity to train for two weeks in two Inactive Reserve Chaplain Seminars conducted at Norfolk and San Diego. Here in "a chaplain school in miniature" the most recent additions of our Chaplains Corps clergymen will receive the fundamentals of ministering to men and women of the Navy and the Marine Corps, coupled with the courtesies, traditions, and procedures of the service. The indoctrination will further equip the inexperienced chaplain so that some time in the future he may minister to his own unit in the Naval Reserve program.

This past fall, however, 55 Naval Reserve chaplains from the Ninth Naval District made their fifth consecutive annual pilgrimage to Washington, D.C., for a special three-day seminar sponsored by the Chief of Chaplains. What they received can be the experience of any group of Reserve chaplains who, under the District auspices, are disposed to spend the time and effort for such a trip.

From Captain to Ensign Probationary the group reflected a cross-section of today's Reserve Navy. Of the 55, 33 had been commissioned during WW II, 18 subsequent to 1955, and only three in the 10 intervenyears; but together they brought to the conference room of the Navy Annex a mixture of experience and genuine enthusiasm.

Throughout the three days, lectures on the latest developments in the Chaplain Corps, Reserve Matters, Naval Leadership and Executive Development made current the facets of knowledge in these fields. This was in keeping with the purpose of the seminar which was designed to bring into focus the Reserve chaplain's vision of today's Navy. A tour of the Pentagon, a visit to the Navy Chapel of Washington, and an afternoon at the David Taylor Model Basin, the largest laboratory of its kind in the world, provided visual demonstration of the advancement in modern technology.

In the Spring issue of the Navy Chaplains Bulletin, 1959, a speech, "The Collapse of Time," by Mr. J. Lewis Powell was reported. The sequel to that address, "Challenges, Changes, and Crystal Balls," climaxed the three-day seminar, underlining the tremendous need for contemporary thinking arising out of current developments of science, sociology and world conditions.

The annual pilgrimage of the Ninth Naval District chaplains began five years ago and has continued each year. However, the opportunity for such training might well be adopted by other districts "at no cost to the government." Authority for such training is set forth in BuPers Manual, Part H. Transportation can often be obtained through a Reserve air training command. Quarters are provided through the courtesy of the Potomac River Naval Command in the Naval Station BOQ. And the program is arranged by the office of the Chief of Chaplains.

Appropriate Duty

An extensive ministry is fostered each week behind the scenes of the smaller military installations across the country by Reserve chaplains receiving their own training but contributing to the spiritual welfare of the Navy community. A few years ago the Navy made provision for chaplains to serve the many Reserve training centers throughout the nation and the many specialized Reserve units.

Today Inactive Reserve chaplains minister to the personnel of 331 Navy and Marine Corps training centers. They are serving 36 Marine Corps Reserve battalions, and 71 are with specialized Navy activities. Chaplain companies now number 18 and provide training and fellowship for 157 chaplains of all denominations. Fourteen chaplains are in Naval Reserve officers schools. Every month more than 600 Naval Reserve chaplains are actively engaged in serving the men and women of the Reserve component of the Navy. Lectures and counseling are carried regularly in weekly drill meetings while Divine Services are often conducted during the weekend training maneuvers.

This is only one phase of the appropriate duty performed, for there are numerous other opportunities for the Reserve Chaplain to use his profession. A sailor is fatally injured on his ship in the South Pacific. It may well be the Reserve chaplain who offers the casualty assistance at the home in mid-country and who performs the funeral service.

Naval Reserve Chaplains pose for group photograph in the Naval Security Station Chapel, Washington, D. C.

They Serve While They Train

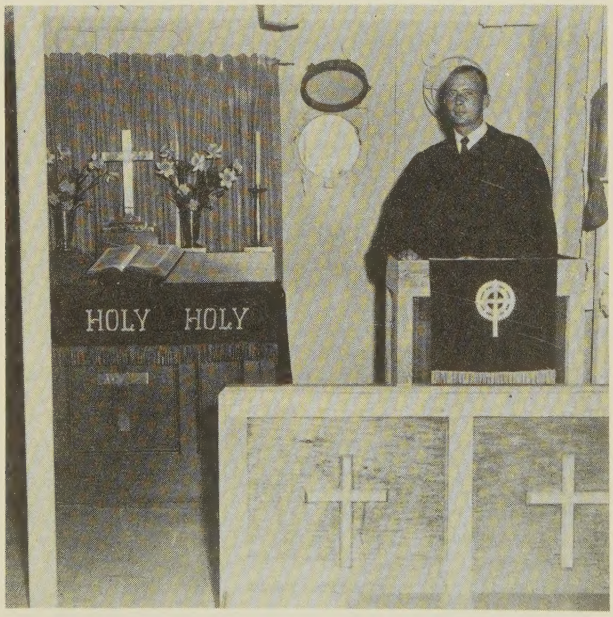
Summer Support Program (continued)

Each year the Chief of Naval Personnel provides summer training for thousands of men in the Navy and Marines, including midshipmen. Reserve chaplains are included as an integral part of this program, coupling their training with service. Some will serve ashore, many will serve afloat. But those who have taken such duty report that is an exhilarating and inspiring experience.

During the Summer Support Program of 1961, 40 clergymen set aside their civilian attire to don the uniform. They sailed with the midshipmen, the future officers of the Navy; they landed in mock battle with the Marines; they counseled the disturbed, and they baptized the converted. The Regular component of the Navy would find it an almost insurmountable task ministering to the high influx of summer trainees, were it not for the assistance rendered by the Summer Support chaplain.

Need for Recruiting

It is already becoming apparent that a heavy attrition within the Reserve Chaplaincy will occur in the next three years. Chaplains commissioned during the years of WWII are now completing their 20 years of satisfactory federal service. This presents an urgent need for clergymen in order to maintain a Reserve ready in the event of mobilization. The task of recruiting is the responsibility of all who recognize the importance of serving the Naval Establishment. The task of serving is the responsibility of all who recognize the importance of bringing the Kingdom of God to the young men and women of our nation.



Believed to be unique among her type in having a permanent place of worship for members of her crew, USS HAMUL (AD-20) recently unveiled her new chapel. CAPT E. H. Simpson, USN, Commanding Officer, responded favorably when requested by his ship's chaplain, Chaplain E. P. Wuebbens, Jr., USN, (shown here at the pulpit), to provide a permanent space suitable for private worship, prayer and meditation as well as for formal worship services. Already responsible for adding impetus to the religious life of the ship, HAMUL's chapel occupies a former staff office space which, in its refurbishment, now seats as many as 70 worshippers.

The Chief of Chaplains notes that...

✸ A new edition of the prayer booklet, "Prayers for Men in Service," has been announced by its editor, G.A. Cleveland Shringley and his publisher. Devotional Life Press, 363 Elmwood Avenue, Buffalo 22, New York. In its 17th printing, this compilation of prayers, written by civic and religious leaders, is a very useful devotional aid for Navy personnel. It can be obtained directly from the publisher at nominal cost.

✸ Attention United Presbyterian Chaplains. Your church will conduct 69 seminars in 31 different states during calendar year 1962. Each seminar will convene for three days and arrangements have been made so that there will be minimum expense involved. The $15 registration fee will be paid for each United Presbyterian active duty chaplain by the Department of Chaplains and Service Personnel. Chaplains of the United Presbyterian Church are encouraged to attend one of these seminars.

✸ The General Commission on Chaplains has announced with regret that, owing to a need for additional space to meet the needs of the enlarged program of the Commission, the guest accommodations previously available at 122 Maryland Avenue, N.E., Washington, D.C. are discontinued.

✸ From Milton, Pennsylvania, comes a request that we be acquainted with a prayer program known as PUL. The watchword is derived from "Prayers Unlimited" which program requests that dedicated Christians pause each evening at 1900 to pray for peace. It is known that many earnest prayers for peace are offered by those who are prepared for war. Perhaps a number of your personnel will choose to join this informal prayer fellowship.

✸ Personnel visiting Washington might care to know that a Serviceman's Hospitality House is available on weekends from 1600 Saturday until 1300 Sunday at 1762 N. Street, N.W. The overnight accommodation, with Sunday morning breakfast included, costs but $1. Sponsored by the National Presbyterian Church and the United Presbyterian Church, USA, the hostel has been operating since 1950.

✸ Mr. and Mrs. Alec Kuys, 14516 Montrose Avenue, Cleveland 11, Ohio, are offering without obligation, two books by Joel S. Goldsmith. Entitled "The Art of Meditation" and "Practicing the Presence" the books are available by writing directly to the donors. In announcing this offer, it is not the intent of the Chief of Chaplains that he either approve or disapprove of Goldsmith's writings.

✸ The uniform for officers visiting the Bureau of Naval Personnel is the same as that prescribed for officers attached to the naval activities in the Washington area. The wearing of civilian attire is optional. However, when worn, officers shall ensure that their dress and personal appearance are appropriate to the occasion and in keeping with the dictates of good taste.

✸ The following appeared in the Fleet Chaplain's Pacific Fleet Newsletter: "The chaplain's invocation at a Change of Command Ceremony is far more than a perfunctory duty, adding as it does the recognition of the presence of God in the affairs of the ship. An espec-

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THE CHAPLAIN and the Offender

By Chaplain A. L. Gendron, USN

It can be convincingly argued that religion plays an important role as a corrective agent in behavior. It is not our purpose to prove such a statement, but a few testimonies could be offered in that regard. J. Edgar Hoover of the FBI states: "I think that the criminal flood is an inescapable result of our earlier failure to teach God convincingly to the youthful unfortunates who are our juvenile delinquents of today and who will be our adult criminals of tomorrow." Judge C.W. Hoffman of the Juvenile Court in Cincinnati observes: "Church experiences contribute standards of worth and principles of conduct that may not be acquired through any other influence in a child's life." George Washington, on his death bed, warned: "Beware of the man who attempts to inculcate morality without religion."

Religion is the primary concern of the chaplain and it fills his whole life. How shall he approach an offender on this subject so it will become an effective preventive against relapses into offenses? It has happened, for instance, that a commanding officer has told his chaplain to "knock some religion into the skull" of some delinquent young man. How is the chaplain to effectively carry out the order?

Whenever there is a question of religious teachings and convictions, offenders may be placed into three different categories. Some are opposed to religion and nourish within themselves definite antagonism toward it. Others are ignorant of its laws and relatively indifferent to its advantages. Finally, others believe in its advantages and even its necessity but, because of weak character, have not lived according to its precepts.

He's not for me

A certain number of young men, who have been apprehended for their misdeeds and who have suffered because of them, look upon the chaplain as the personification of law, order, morality and religion. These are the fields in which the offender has failed. They are the "causes" of punishment. They represent the sources of the terrible struggles within them. Consequently, many offenders are far from being attracted to the chaplain. They rather dislike him, distrust him and often criticize him, his actions and his beliefs. They even use direct attack as a means to defend and justify their own behavior.

With such persons, the chaplain will defeat his purpose if he directly approaches the subject of religion. Any such move might serve to increase hostility, multiply barriers and jeopardize any attempt along the whole line of treatment and rehabilitation. Creating more favorable impressions and developing a friendly relationship will be the chaplain's prime concerns. The offender will gradually be impressed by kindness, interest and understanding. In his association of ideas, he might come to some conclusion that morality, religion and other basic principles are not as hard to live with as he previously believed.

Not until the offender's defenses have been broken and he himself has approached the topic of religion, will the chaplain see an opening. The approach will then require tactics devoid of condemnation and restrained with prudence and patience. Possibly, after a while, the subject of religion will no longer appear offensive and there will arise a gradual interest and acceptance.

Not in the "Know"

Other offenders, because of their ignorance and indifference, will have less active bitterness and weaker opposition to religion, its teachings and precepts. These have probably been brought up in surroundings where worship was of negligible importance and where there existed little animosity against or appreciation for it. Religion seldom stimulated their behavior in one direction or another. It never was a decisive factor in their self-restraint nor a deterrent against their self-gratification. They rarely suffered from its anathema nor realized that they missed its consolations. Their major struggles have been with regulations, laws, order and culture.

Notwithstanding these idle defenses in such offenders, the chaplain will keep in mind that religion might appear to be another set of rules and restrictions, similar to those which have caused them so much trouble. Hence, to establish a solid relationship, which will inspire confidence and security, will be the chaplain's initial step. He will be interested, friendly and helpful in every respect. Eventually, he will be looked upon as a reliable and understanding person besides being dedicated to religious principles. The offender's curiosity might be aroused and he might ask questions about religion. In his answers, the chaplain will avoid accusations and condemnations. He will stress and concentrate on ideas of mercy. He will point at sources of courage and self-control. He will call attention to the benefits of fidelity to the Ten Commandments.

Maybe I Was Wrong

Some offenders have religious beliefs even if, at some

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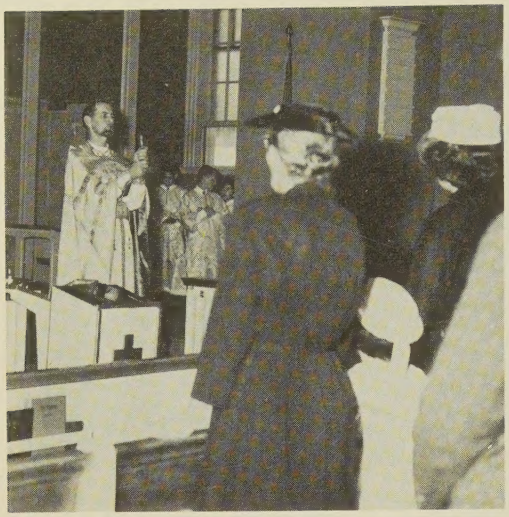


The Very Reverend Father Alexander Schmemann blessed the memorial windows during the Divine Liturgy observed by Eastern Orthodox personnel on the special "Birthday Sunday."

The Very Reverend Francis Bowes Sayre, Jr., Dean of the National Cathedral (Episcopal) assists Chaplain J. H. Craven, USN, at the Protestant Dedicatory Services in the chapel.

During Sabbath Jewis
Corps Schools Chapel
lains L.S. Cahan (lef
USNR (Ret) (center) and

Memorial Windows Dedicated at Marine Co

Prominent American church leaders joined with Marine Corps personnel during the religious observances of the Marine Corps 186th Birthday Celebration to assist in dedicating the first four etched glass memorial windows in the Marine Corps Schools Chapel.

Chaplain L. S. Cahan, USN, conducted the Jewish Service of Dedication at which Chaplain Joshua L. Goldberg, USN (Ret), preached the sermon. The prayer of dedication was offered by Chaplain John H. Craven, USN, Senior Chaplain at the Marine Corps Schools, Quantico. The service was followed by the Oneg Shabbat at which Chaplain Goldberg also spoke.

His Eminence Francis Cardinal Spellman, Military Vicar of the Armed Forces, celebrated a Pontifical Mass and included in the liturgy a dedication blessing of the Memorial Windows. RADM George A. Rosso, CHC, USN, Chief of Chaplains, preached the sermon. At the Communion luncheon which followed the Pontifical Mass, the Honorable William J. Brennan, Justice of the Supreme Court, was the speaker. Chaplain H. J. Rotrige, USN, Force Chaplain FMFAtlantic, was the master of ceremonies.

The Very Reverend Francis Bowes Sayre, Jr., Dean of the National Cathedral (Episcopal) preached the sermon at the Protestant Dedication Service. Liturgist for the service was Chaplain John H. Craven, USN. At the luncheon which followed, guests were privileged to hear Doctor Charles Malik of Lebanon, former president of the United Nations.

Eastern Orthodox personnel were lead in the Divine

'WAY OUT' Congregation

By Chaplain Vernon Stenberg, USN

With one Protestant chaplain for an island population of just under 3000, it would be impossible to carry out a full chapel program without a large number of willing lay-workers. This is certainly true on the island of Adak, the "Golden Link" in the Aleutian chain.

This U.S. Naval Station boasts the farthest-west almost everything. It has the farthest-west bank in North America, the farthest-west radio and television station, the farthest-west school system and the farthest-west congregation.

There may be isolated groups of men farther out who meet regularly for worship, but this is the farthest-out congregation in the United States that includes men, women, and children of all ages. In an isolated area like this, it is necessary to carry out all the services that would be carried out in the lower 49 states. There is for both Protestant and Roman Catholic personnel a full religious program.

Variety is the Spice

What makes the chapel program on Adak most interesting, but also keeps a chaplain on his toes, is variety. Until a short time ago, there were personnel from all branches of the military service in Adak -- probably the only place in our military world where this occurred. True, the Army and Coast Guard units are small, but they, along with a detachment of Marines, are here. The only branch missing now is the Air Force, which recently vacated the island. Included are dependents of many of the personnel as well as a large group of civilian workers and dependents.

This is not the only variety that keeps one jumping. There is also that of the program. A Sunday School that averages over 225 pupils and a staff of 30 is no small matter. Superintendent Gordon Brauer, Air Controlman Chief, gets the credit for keeping it operating smoothly.

The panic button is often pushed for teachers since tours of duty are shorter than in many other places. The life-saving feature is in the response to pleas for assistance. For persons who are interested in the church and who are willing to be put to work, this is the place to be.

Labors of Love

Besides the Sunday School there is an excellent choir, directed by Clark Davis, CT2, from the Communications Station. He directs 18 to 25 competent choristers. The lay-conducted Adak Christian Fellowship meets every Sunday Evening. The Protestant Women's Club has monthly meetings and a semi-annual dinner.

at Marine
were Chap-
Goldberg,
H. Craven.

His Eminence Francis Cardinal Spellman blesses one of the newly installed windows during the Pontifical Mass at which he was celebrant. RADM George A. Rosso preached dedication sermon.

hools Chapel

Liturgy by the Very Reverend Father Alexander Schmemann, professor of Church History and Liturgical Theology at St. Vladimir's Orthodox Seminary, New York City. Father Schmemann also spoke at the Communion breakfast which followed the Service of Dedication.

The new windows, the first of 16 planned for the chapel, are a carved glass type of memorial, the specialty of Rambusch Interior Decorators of New York. This type of window was selected as particularly appropriate for the Early American Colonial Style Architecture of the Memorial Chapel at the Marine Corps Schools. Each window depicts a scene from Marine Corps history with an integrated religious motif expressed in words of Scripture or in religious symbols. Installation of all sixteen windows is planned within the ensuing year.

Ex-Marine William Budnick of the Rambusch Company of New York, installs final panels of one of four newly installed memorial windows in the Memorial Chapel at Marine Corps Schools, located at Quantico, Virginia.

Even the foregoing is only a part of the variety. What is more interesting and more challenging, from the chaplain's viewpoint, is the variety of religious backgrounds from which the members of his congregation come. They represent all the major and many of the smaller denominations. It is a well-recognized fact that not everyone can find the same form of service as in his home congregation, and for the most part what is sought is an atmosphere of worship with a strong emphasis on what the Scriptures have to say to us today.

All of this takes place on a 20 x 30-mile island halfway between Honolulu and the North Pole. Almost as close to the middle of "nowhere" as one can get.

Yet, we are told it is a strategic position. It is an island that has seen a buildup for two wars and bears ample evidence that at one time over 90,000 men were here with their chaplains and their equipment for war. Ghost towns of quonset huts and frame buildings dot its hills. It is far different for the personnel of today, many of whom have their families with them.

Time in its Flight

One of the most interesting features of this "way-out" congregation is the belief that it has the last Sunday Morning Worship service in the United States and possibly in the world, except during the summer months when daylight saving time is in effect. Owing to an earlier service at the Communications Station, the service in Bering Chapel at the Naval Station does not commence until 1110. Since we are in the last time zone, this is necessarily the last service unless one starts later than 1110 to the east of us.

Such a claim in itself is not very important. Its value lies in the awareness it gives of the worship of Almighty God going on throughout the world every Sunday. Somewhere not over 400 miles west of us, perhaps more than 24-hours earlier, the first Sunday morning worship service in the world has been held.

It causes a moment for reflection to realize that the benediction pronounced here is the final voice raised in a mighty wave of prayer, praise and messages from God's World that have been heard around the world on any given Sunday morning.

POSTGRADUATE SELECTEES

1962-1963

CDR Joseph F. Cloonan, CHC, USN
CDR George L. Martin, CHC, USN
LCDR Leon S. Darkowski, CHC, USN
LCDR Martin J. Doermann, CHC, USN
LCDR Michael Frimenko, CHC, USN
LCDR Samuel R. Hardman, CHC, USN
LCDR Homer E. Keen, Jr., CHC, USN
LCDR Dean K. Veltman, CHC, USN
LT Bernard J. Holmquist, CHC, USN
LT Harold E. Phillips, CHC, USN
LT Francis J. Urbano, CHC, USN

Ministry to the Military Man

(continued from page 3)

at the most degrades only self is at one and the same time the fault of the sinner and the church.

Doubtless there is some basis for the charge of hypocrisy which is flung at the church by the world, but the worst hypocrite is one who says that he is a Christian but does not go to church.

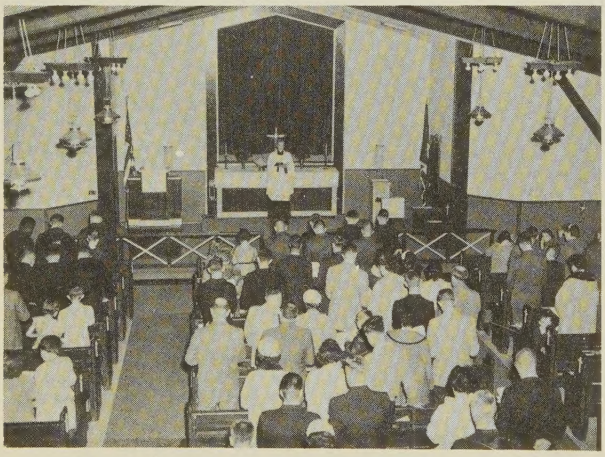
The Church's Business

When will the church teach him that it is in the sin business, whether it be the sin of shame or the sin of sham? When will he learn that this has been the church's primary business for 2,000 years? That the church is a refuge for the sinner as well as a haven for the saint is a gospel that will permeate the modern military mind when it penetrates the modern ecclesiastical mind.

When this becomes the main message of the church, the church will become the mainstay of the sinner.

The taunt of his enemies that Jesus was a "friend of sinners" should be the continuing trademark of his program. Instead of becoming a mark of dishonor, it should be a mark of honor and distinction.

Jesus realized that those who are saintly need very little attention, but those whose shattered lives are symptomatic of sin need his most minute ministration.



WAYOUT chaplain V.E. Stenberg, USNR, conducts Sunday service. Below: Vacation Bible school convenes.

No sinner ought to be without the church, and no church ought to be without its sinners.

Hospitals are established for the purpose of eradicating disease, but it is not disturbing to know that they are filled with diseased people. Churches are established to eradicate sin, and it is not disturbing to know they are filled with sinners as long as they are persistently and effectively dealing with sin as hospitals are with disease.

It has often been pointed out that the church is the only institution you join by the confession that you are not worthy. Rather one comes into its fellowship by penitence and not by perfection, by faith and hope rather than achievement and virtue.

There is some place where man needs to be accepted as he is, and if the invitation has been made clear in sacred writ, the church is that place. Here men are accepted on the basis of need -- the need for forgiveness. And it is here that men are freed from divine estrangement by the sheer grace of God.

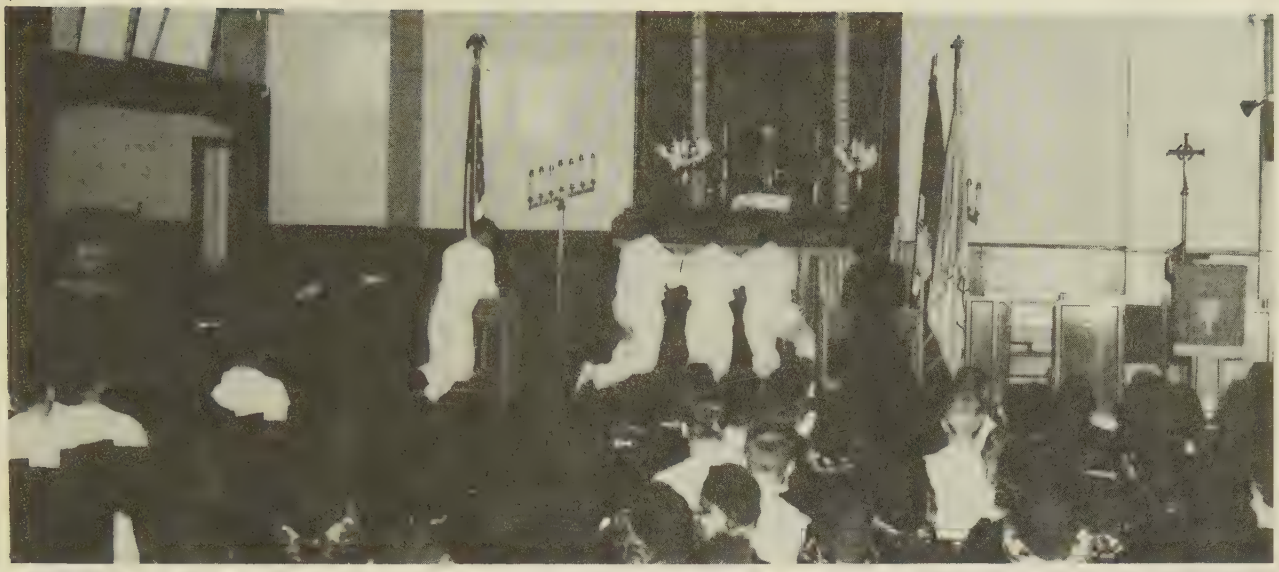
Conclusion

Lack of courage and conviction coupled with complacency in the church has contributed to its weaknessess. The answer does not lie in more churches, larger churches, better church facilities, more clergymen, or more highly gifted preachers. Depth is the great need individually and collectively.

Our religion must permeate every corner of the people's hearts and give a strong unifying bond to their lives, a diffusion that will produce a cord of consistency in their thinking and acting. A new emphasis on the philosophy which makes every life significant and every vocation sacred, that gives meaning and purpose to existence and makes the abundant life a reality, is needed for the church to fulfill its mission of love – a mission that will create world brotherhood and establish peace.

If the church is to long endure, and if the civilized world is to remain intact, the central theme of bringing men to an abiding encounter with God, must be rekindled in the heart of Christianity.

This is not merely the shallow mouthings of some prophet of doom concerning a vague menace lurking in the shadows of unreality, nor is it the baseless prediction of the cataclysmic end of the world, but it is the overwhelming belief that our civilization will die any time we get spiritually careless with it.



Bainbridge Prays For World Peace

by Chaplain K. B. Abel, USN

The mid-October issue of The Christian Century reported that: "In the first prayer vigil of its kind ever held on a military installation nearly 2000 people - personnel of the U.S. Naval Training Center at Bainbridge, Md., and civilian visitors from the surrounding community - on September 14 participated in a day of prayer for world peace." The item concluded with these words: "The officers and personnel of the Bainbridge Naval Training Center have set a good example for the whole country."

The day's headlines gave no indication that anything unusual was happening anywhere. Russia conducted two more nuclear tests. Great Britain announced that it would quadruple its antiaircraft fire-power in Germany. Severe fighting broke out again in the Congo. And the Department of Agriculture reported that there was evidence of price-fixing in the Nation's lamb market. But at USNTC, Bainbridge, something unusual was happening. Nearly 2000 people were entering St. Paul's Chapel to pray for world peace. Now certainly there is nothing unusual about prayer or about a desire for world peace. But it is unusual when approximately 45% of the personnel of a naval installation take time out from training in the art of warfare to pray for world peace. And they did just that. From 0001 to 2400 the chapel was never empty.

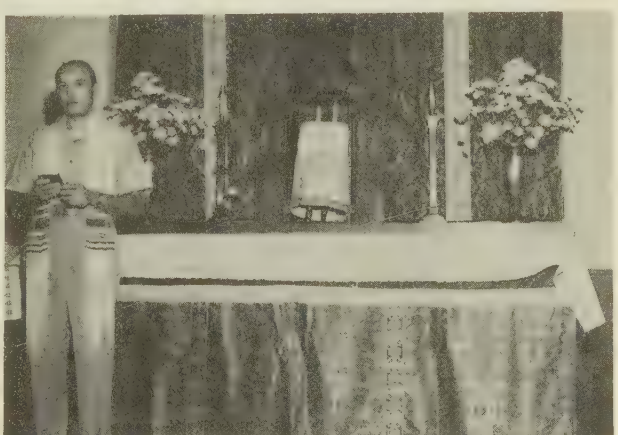
The Beginnings

The idea for the vigil originated with Chaplain Cyril Best, USN, Senior Chaplain at Bainbridge. After presenting the idea to the four other chaplains serving with him at the Training Center, the proposal was presented to the Center Commander, Captain C. D. Rhymes, Jr., USN, who endorsed it heartily. Going even one step further, Captain Rhymes proclaimed the day as "Day of Prayer for World Peace" for all personnel at the Center. In his proclamation he high-lighted what can be considered the basic purpose of the venture: "...On this Day of Prayer for World Peace, let Bainbridge show all observers that America is not only prepared and ready to fight for peace, but that we are also equally prepared and ready to pray for peace..."

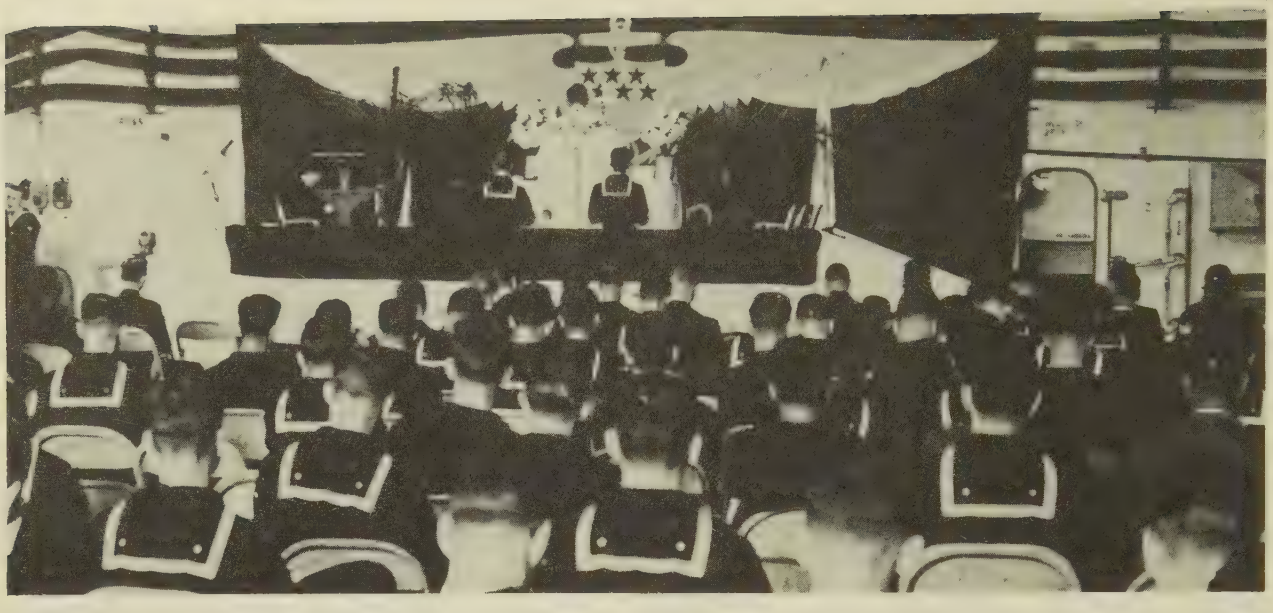
The Response

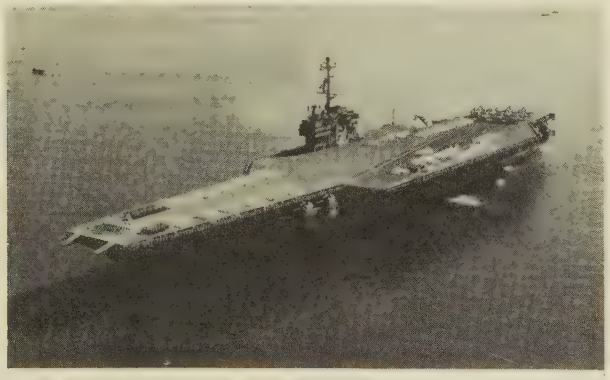
At 0001 on the scheduled day, Chaplain Best opened the Day of Prayer with some 25 or 30 people present. All through the early morning hours services were conducted with a mere handful present. And then came the dawn and with it hundreds of people. All day long they came. Protestant Services of Holy Communion were observed at 0700, 1100 and 1900; Roman Catholic Masses were said at 0600, 1200 and 1645; a Jewish Service was conducted at 1600 by Chaplain Samuel Sobel, USN, who had come from Norfolk for the occasion. As the day waned, so did the numbers present, but still the chapel was manned by those in prayer. At 2400 Chaplain A. W. Robertson, USN, pronounced the final benediction. As he did so, a dozen people still knelt with their heads bowed in prayer; among them the Center Commander and his wife. The Day of Prayer for World Peace was concluded. Who can measure its import?

Why had so many come to kneel in prayer in St. Paul's Chapel? Fear? Worry? Russia's resumption of nuclear testing? The possibility of world annihilation? Berlin? I suppose that all of these entered into the response. But I think the most important factor of all is that America does believe in the power of prayer. As a "Nation under God" we know and believe that a power which is sufficiently great to "move mountains" can also bring about world peace. But people must learn to pray and they must have opportunity to pray. We here at Bainbridge have prayed together and we are continuing to pray that there may be peace on earth. We will be ready to fight if we must but there is no "if" in our imperative to pray.



Chaplain Sobel conducts services at Bainbridge, NTC.





TIN CAN
Priest of Tokyo

The Reverend Gereon Goldmann, a Franciscan priest, earned his sobriquet not by virtue of his affinity for destroyers or destroyer duty but as a result of his present position as priest to the poor in Tokyo's tin can and rag-picker district. On the occasion of the Feast of Christ the King, Father Goldmann celebrated mass aboard USS RANGER (CVA-61) as a guest of the ship's commanding officer, CAPT William N. Leonard, USN, and Chaplain D. J. Casazza, USN. Some 400 Roman Catholic personnel were able to attend the mass, many of them because the ship's Protestant chaplain, Chaplain G. W. Wheeler, USN, was able to arrange for Protestant men to stand by for Catholic men who had the watch.

At a Communion breakfast at the Enlisted Men's Club in Yokosuka which followed the mass, Father Goldmann told of his unique and dramatic life while serving under Himmler as a German SS trooper during World War II and the meaningful events which led to his ordination and his present position as a priest to the poor. Also present for the occasion was Monsignor John S. Ito, Vicar General of the Yokohama Diocese.

The Reverend Goldman tells Navy of his experiences.

Chief of Chaplains notes that...

(continued from page 5)

ially effective use of the Navy Hymn was made at the change of command aboard USS STARK COUNTY (LST-1134) when the CinCPacFlt Band played a muted version of the hymn while the invocation was being offered."

✸ All chaplains should be aware of the contents of Article 2203b, Chaplains' Manual, and attempt to implement the program.

✸ Accommodations for transient chaplains are no longer available at the Armed Forces YMCA, San Diego. The Board of Managers recently decided that all available spaces for transient families will be reserved for hardship cases involving enlisted personnel.

✸ For his efforts in promoting fellowship and brotherhood in the community, Chaplain C. A. Szczensy, USN, was made an honorary citizen of South Philadelphia. CAPT Joseph A. Sysle, MC, USN, Commanding Officer of USNH, Philadelphia, was present at the ceremonies when the chaplain received an appropriate plaque.

✸ Submariners at sea at Christmas were able to hear two prominent American clergymen preach inspirational Christmas messages. The Right Reverend Henry Louttit, D.D., Bishop of Southern Florida (Episcopal) and His Eminence Francis Cardinal Spellman, each taped a Christmas sermon for use by the Navy's submariners. We are indebted for and appreciative of this assistance from two devoted clergymen of stature.

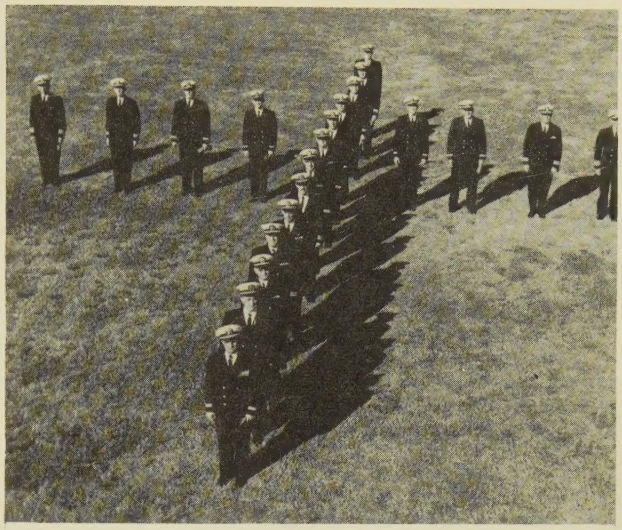
✸ Goodwill Industries of America has asked that Navy chaplains be apprised of its expanded program in foreign countries. Recognizing that one of the most conspicuously neglected groups in developing countries is that composed of the adult handicapped who have migrated into cities, Goodwill Industries propose to establish four new demonstration plants in key areas of the world. Noting that Goodwill Industries has been successful in its 59 years of operation in the United States and Canada, it is hoped that similar success can now be brought to many more of the world's handicapped through the techniques already proven. Further information is available from Mr. Gerald L. Clore, Secretary, International Committee, Goodwill Industries of America, Inc., 2511 Elm Street, Dallas 26, Tex.

✸ As part of the Navy Day Celebration at NTC, San Diego, 30 clergymen from the Santa Monica Bay area spent the day familiarizing themselves with the work at the Center. The clergymen were especially interested in the moral and spiritual training being provided for recruits and were favorably impressed with the comprehensive attention given the program. In addition to the addresses and presentations scheduled for the group, the clergymen also had opportunity to visit USS LEXINGTON (CVS-20), USS RECRUIT (TDE-1), Camp Nimitz Galley No. 8 where they ate the noon meal, and several barracks used by the recruits. Such well planned visits are in the best interest of informing the public of the ministry of the Navy Chaplaincy.

Chaplain and the Offender

(continued from page 6)

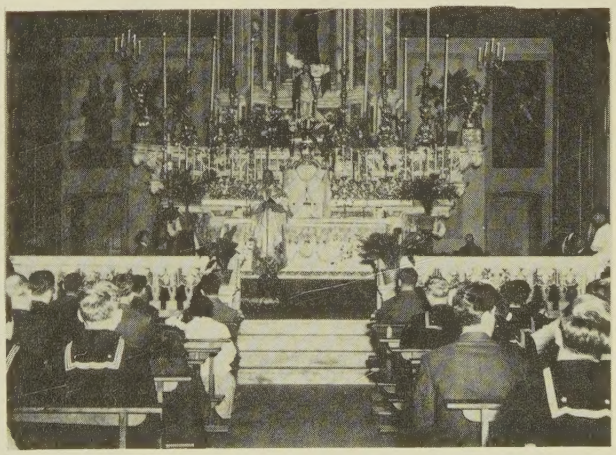
time or other, they have failed to abide by religious principles. They have received a moral education and have attended church quite regularly. However, during the period of character development, their "id" has been inadequately restrained, their passions and emotions have assumed definite preponderance and have stripped their intellect and will power of their dominant roles. Faced with temptations, they have disregarded their duty principles in favor of their pleasure principles.



SYMBOL OF FAITH AND SERVICE - Navy Chaplains serving with U.S. Marines at Camp Lejeune, N.C., line up to form symbol of their devotion and faith on the 186th anniversary of the founding of the Navy Chaplains Corps.

At their first contacts with the chaplain, they usually are ashamed, bashful and reticent. Their uneasiness will persist until they have realized that he is understanding and willing to help. The chaplain will be alert to detect any growing confidence and, as opportunities arise, will offer encouragement toward verbalized insight.

The above suggested attitude and approach might seem to clash with the man-of-God's apostolic spirit and might appear to be a compromise with wrongdoers. It should be noticed, however, that the chaplain has not excused offenders nor approved offenses. He has simply adapted to their level of comprehension. As a teacher will offer to his pupils readers and books which they can grasp and understand, the chaplain has presented first what the offenders were able to feel: Consideration, interest and friendship. Then, he gave ample opportunity for initiative so he would not get beyond their reach in their process of assimilation and so they would digest the principles offered to them. Thus, he was using a psychological method of making religion not a weapon that hurts but an acceptable instrument in the recon-



At overseas locations Navy chaplains often take part in religious ceremonies ashore. Here, Navymen attend church services at church in Cagliari, Sandinia.

struction of deteriorated personality and inadequate behavior.

They Can Be Helped

In his dealings with offenders, the chaplain strives to disassociate offenses from their authors. The examples for his actions and feelings are set before him by the Good Lord who sternly and severely condemned sin but loved sinners. Breaches of conduct, misdeeds, infractions of law and order often disturb a chaplain, irritate him and grate upon his sense of values, and his principles of justice and morality. However, offenses are symptoms of deep-seated difficulties which create havoc in the offenders' hearts and make them unhappy.

A tendency to act immaturely, selfishly and asocially might be traced back to a deficient early education, to some past mistreatment or to emotional disturbance which they were never taught to master. Underneath acts of hostility, insubordination and self-gratification lie souls that suffer because of inadequacy and maladjustment.

The chaplain has compassion for offenders and worries about the repercussions of their actions and feelings throughout their lives and in the lives of others. He wants to understand them so he can assist them. He wishes to use all his knowledge of the mechanisms of human behavior toward that end. He hopes that his efforts in reorienting their attitudes and outlooks will bear fruits. He finds consolation in his endeavors and realizes the limitation of his accomplishments. For courage, foresight and guidance, he relies on God, the One who gives earthly peace and satisfaction besides eternal happiness.

FROM THE J13 DESK

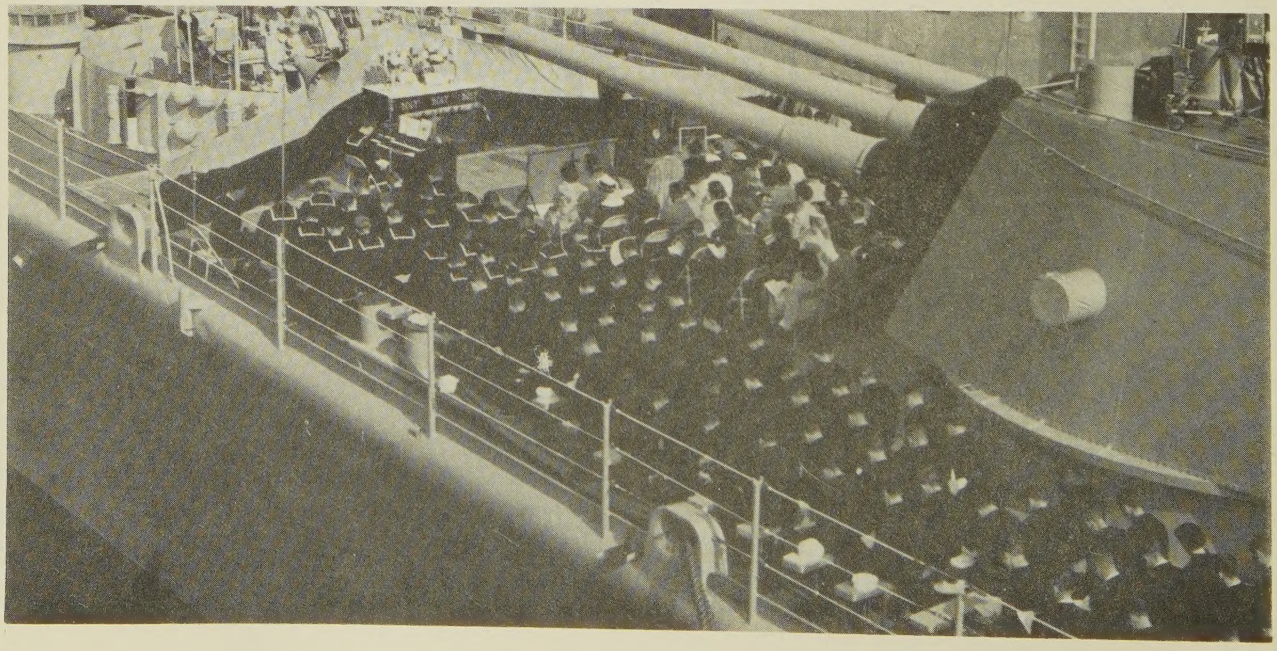
Recently all items of ecclesiastical material (Class 9925) were placed under a single manager, the Military General Supply Agency. A new federal stock catalogue has been issued listing items carried by the Army and Air Force as well as Navy items. Many chaplains have inquired about how they can obtain items formerly carried only by the Army or Air Force. Negotiations are now underway to make these available to Navy users. For the present, the list of ecclesiastical supplies issued by Chief of Chaplains in January 1961 is still valid.

When changes have been effected a new guide to ecclesiastical supplies and equipment will be issued.

Necrology

CAPT E. L. Ackiss, CHC, USN (Ret) died on 17 September 1961 in Atlanta, Ga., after a brief illness. A veteran of the Navy Chaplaincy with 33 years of active duty, his contribution to the Corps was great. Seven ships saw him tread their decks -- USS POCAHONTAS, NEW HAMPSHIRE, CHEWINK, PENNSYLVANIA, SARATOGA, NEVADA and INDIANAPOLIS. In addition, the chaplain served at NTC, San Diego; Submarine Base, New London; the Chaplains Division in the Bureau of Naval Personnel; and as District chaplain, 12th Naval District. Among many accomplishments, he received much credit for editing the basic text for a correspondence course based on The Navy Chaplain. Chaplain Ackiss is survived by his wife, Susan, two daughters and a son. Interment was on "Chaplains Hill" in Arlington National Cemetery, on 22 September, after a service conducted by Dr. George W. Cummins, a co-worker in the Chaplaincy Division, Home Missions Board, Southern Baptist Convention; RADM J. Floyd Dreith, CHC, USN, Director of the Chaplains Division; and Chaplain James W. Kelly, USN, Senior Chaplain at the U.S. Naval Academy at Annapolis, Md.

Commander Frederick Volbeda, CHC, USN (Ret) died at the U.S. Naval Hospital, Bethesda, Md., on 10 October 1961, after a long illness. Retired for physical disability in 1954 after 16 years of active duty, Chaplain Volbeda left behind him a distinguished and active record of service. Afloat, the chaplain served in USS SALT LAKE CITY, WRIGHT and TARAWA; overseas, he served NavAdvAmphiBase #140 as area chaplain ComSoPac, and at NOB, Trinidad, BWI. Chaplain Volbeda served at naval air station at Pearl Harbor; Sanford, Melbourne and Miami in Florida; and Lakehurst, N.J. He also saw duty stateside at Camp Lejeune, N.C., and NH, Portsmouth, Va. The chaplain is survived by his wife, Catherine, and their three daughters. Funeral services were conducted on 13 October at Grace Church, Ashville, N.C., by the Right Reverend M. George Henry, Bishop of Western North Carolina (Episcopal). Interment was in Pine Grove Cemetary in Ashville.



Religious and Patriotic Days Observed During 1962

JANUARY

SUN	MON	TUE	WED	THU	FRI	SAT
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7	8	9	10	11	12	13
14	15	16	17	18	19	20
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28	29	30	31			

FEBRUARY

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MARCH

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APRIL

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MAY

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JUNE

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24	25	26	27	28	29	30

1 Jan: (Monday) New Year's Day. Feast of the Circumcision. Holy Day of obligation for Catholics
6 Jan: Epiphany
28 Jan: Youth Week (to 4 Feb)
3 Feb: Four Chaplains Memorial Day
11 Feb: Race Relations Sunday
12 Feb: Lincoln's Birthday
18 Feb: Brotherhood Week (to 25 Feb)
22 Feb: Washington's Birthday
7 Mar: Ash Wednesday. Beginning Lent. Season of renewal by spiritual discipline. Abstinence from meat for all Catholics
9 Mar: World Day of Prayer
20 Mar: Jewish Feast of Purim
25 Mar: The Annunciation
15 Apr: Palm Sunday
19 Apr: Jewish Passover (begins sundown 18 Apr and ends sunset 26 Apr)
19 Apr: Maundy Thursday
20 Apr: Good Friday
22 Apr: Easter
22 Apr: Orthodox Easter
6 May: National Family Week (to 13 May)
13 May: Mother's Day. Festival of the Christian Home
19 May: Armed Forces Day (3rd Saturday in May)
30 May: Memorial or Decoration Day
31 May: Ascension Day. Holy Day of obligation for Catholics
8 Jun: Jewish Feast of Weeks (Shavuot)
10 Jun: Whitsunday (Pentecost)
10 Jun: Children's Sunday
17 Jun: Father's Day (3rd Sunday in June)
17 Jun: Trinity Sunday (1st Sunday after Pentecost)
4 Jul: Independence Day (Monday)
24 Jul: 187th Anniversary of the Army Chaplain Corps
4 Aug: 172nd Anniversary of the U.S. Coast Guard
9 Aug: Jewish Fast Day (Tisheah Beab)
12 Aug: Transfiguration
15 Aug: Assumption of the Blessed Virgin Mary. Holy Day of obligation for Catholics
3 Sep: (Monday) Labor Day
18 Sep: U.S. Air Force Chaplain Corps 15th Anniversary
28 Sep: Jewish Eve of New Year 5723 (Sundown)
29 Sep: Jewish New Year, First Day (Rosh Hashanah)
30 Sep: Jewish New Year, Second Day
30 Sep: Christian Education Week
7 Oct: World-Wide Communion Sunday
8 Oct: Jewish Day of Atonement (Yom Kippur) (begins sundown 7 Oct)
12 Oct: Columbus Day
21 Oct: Laymen's Sunday
24 Oct: United Nations Day
27 Oct: Navy Day
28 Oct: Reformation Sunday; Feast of Christ the King (Catholics)
1 Nov: All Saints Day (Holy Day of obligation for Catholics)
2 Nov: All Souls' Day
10 Nov: 187th Anniversary of the Marine Corps
11 Nov: Veterans Day
22 Nov: Thanksgiving Day
28 Nov: 187th Anniversary of the Navy Chaplain Corps (Use Sunday 25 Nov)
2 Dec: 1st Sunday in Advent
8 Dec: Immaculate Conception: (Holy Day of obligation for Catholics)
9 Dec: Universal Bible Sunday
23 Dec: Abstinence from meat for Catholics
24 Dec: Vigil of Christmas
25 Dec: (Tuesday) Christmas Day. Holy Day of obligation for Catholics
31 Dec: (Monday) Watch Night: New Year's Eve

JULY

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
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29	30	31				

AUGUST

SUN	MON	TUE	WED	THU	FRI	SAT
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19	20	21	22	23	24	25
26	27	28	29	30	31	

SEPTEMBER

SUN	MON	TUE	WED	THU	FRI	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

OCTOBER

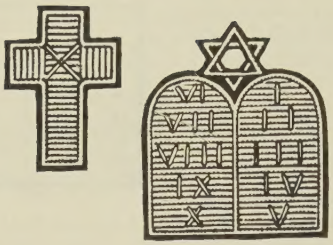
SUN	MON	TUE	WED	THU	FRI	SAT
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

NOVEMBER

SUN	MON	TUE	WED	THU	FRI	SAT
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

DECEMBER

SUN	MON	TUE	WED	THU	FRI	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					



The Light That Must Not Fail!

NATO is firmly founded on tenets of cooperation and interdependence. Long before NATO was born,or thought of, words were penned by the Elizabethan Dean of St. Paul's, John Donne, which speak to these tenets:

"No man is an Island, entire of itself;
Every man is a piece of the Continent,
A part of the main:
If a clod be washed away, Europe is the less,
As well as if a promontory were,
As well as if a manor of thy friend's or
of thine own were;
Any man's death diminishes me, because I
am involved in mankind.
And therefore never send to know for
whom the bell tolls:
It tolls for thee."

It tolls for thee—I am involved in mankind . . . Don't those words, echoing down more than three centuries, sum up to us the reasons why 15 nations have joined together in this great alliance? He is a man created in God's image—not "the masses," not "the workers," whose opinions are to be manipulated and whose reflexes are to be controlled, cynically and contemptuously by a superior order of beings; not cannon fodder to be despatched to the slaughter in pursuit of ends which he has had no part in shaping. None of us in our senses wants war—least of all those of our generation who have lived through two, fought in one, and see their children growing up in an uneasy twilight which is neither peace nor war and which we can only pray is not the prelude to a third. But the conception of the free spirit of man is in danger. If it is extinguished, the lights of the world will go out forever. And I think that every one of us here would reckon his life well lost if by giving it, he could prevent that light from perishing from the face of the earth.

Ed. Note: The foregoing paragraph was excerpted from a speech delivered by the Honorable Mr. Hooper, Assistant Secretary General for Political Affairs for NATO, to the NATO Chaplains Conference held in Paris, France, in July.